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CRIPTURAL PEACE
IN
DEATH.

38. 71.



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# SCRIPTURAL PEACE

IN

DEATH.



## SCRIPTURAL PEACE

IN

### DEATH,

ILLUSTRATED BY EXTRACTS .

FROM

NOTES TAKEN DURING THE LAST ILLNESS

OF

A BELOVED WIFE.

BY HER HUSBAND.

LONDON:

J. HATCHARD & SON, 187, PICCADILLY. 1838.

71



### LONDON:

IBOTSON AND PALMER, PRINTERS, SAVOY STREET, STRAND.

### EXTRACTS, &c.

THE health of my beloved wife had been very sensibly declining for the last three or four years, and she had said more than once, that since her serious attack of influenza in the spring of 1833, she had considered herself to be a dying woman. At times, however, she rallied surprisingly, and the natural goodness of her constitution yielded very slowly to the pulmonary disease, which in the beginning of the present year (1837) extinguished all hope of recovery. I could never discover in her the slightest appear-

ance of dismay, or even discomposure, at this period, nor subsequently at the nearer approach of death. Her serenity and self-possession (the fruits of faith) were a peculiar blessing to herself, and comfort to those who witnessed them.

On the 18th of March, I had been reading, at her bed-side, a devotional book on the subject of Jacob's Death. some very deeply affecting conversation on the approaching close of our marriage union, I could not refrain from lamenting to her my many failures in duty, when she said, "Oh! if I were to look thus at my sins and failings, I should be miserable; but we are such corrupt creatures, that if we were to live our lives over again, we should still be just as sinful; all I can do, is to go to the blood of Jesus, as a guilty, ruined, helpless-sinner, and cast myself wholly upon him. You have cast your soul upon Jesus," she said, looking earnestly at me, as expecting my reply. I answered, "Yes." "So have I," she said, "and there we must rest. We shall fall, and rise, and

fall, and rise again, till we rise there," (looking upwards with tearful eyes, but full of confidence,) " to fall no more, never to sin again."

A friend remarking in allusion to her illness, "that it was wonderful her strength held out so long," she replied, "I shall last God's time; my days are numbered; and whether it be from this or any other cause, I shall die just when the Lord has determined."

She said to me on one occasion—"When I was suffering greatly in the night, not finding any rest or ease for my poor body, I could not but think what an unspeakable mercy it is, that in addition to these sufferings, I have no distress of mind."

April 15th.—To-day, while sitting by her, and supporting her head in a season of much suffering, she began talking very sweetly. Among much which, alas! cannot be gathered up again, she said, "How beautiful is that type, that nothing which died of itself was to be offered in sacrifice: therefore Christ's life was taken from him."

She added, "Christ's person was mystical and peculiar-he was God and man in one Christ—I bless God that I know this by happy experience. The creature is everywhere spoken of as a poor, weak, helpless, ignorant, sinful, dying thing; but God says he has laid help upon One that is mightymighty to save-almighty. I feel that nothing but God can save me, and satisfy my wants. - My love! when I shall be taken from you, I hope you will read your Bible, and not speculative books: I often think what a mercy it is, that God has permitted me to learn his truth in simplicity; and that he has preserved me from speculative inquiries. Now-a-days a poor sinner knows not who or what to believe, while listening to the various opinions and views of his fallen fellow-creatures; but the Bible is the best and only safe guide. I often think of Mr. B-d's favourite text, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' How simple! ' Peace I leave with you; my peace I give unto you, not as the world giveth, give I

unto you.' Some Christians have more, some less;—we cannot have any communion with God without a measure of peace; when I enjoy this peace, I can (though unable to utter a word or make any effort) cast my-self on Christ."

"We have often hard and unscriptural thoughts of God; that he is a wrathful God, a holy God, and not a merciful God-or a merciful God, and not a holy God; but if I look into my Bible, I see God in Christ; and there he tells me, 'Whosoever will, let him come to me, and whosoever cometh unto me I will in no wise cast out.' She added, "Mr. has taught me the truth of God in a very simple manner, and though in all things I do not see eye to eye with him, yet he is a safe guide. I often feel as if there was nothing worth reading but the Bible; it seems to be a connecting link between the soul and heaven, and in reading it one feels to become acquainted with the saints of old, whom we soon expect to meet: their experience, we know, was of the same kind as our own; they knew themselves to be ruined, helpless sinners, and Christ to be an all-sufficient Saviour. When once we see them, we shall soon learn more of all we wish to know." She then spoke of herself in terms of deep self-abasement. She felt, she said, as if her privileges had been exceedingly great, few persons had enjoyed greater, and none had more abused them; "but," she added, "it will not do to look that way, but to Christ."—To look to self, it was observed, is the way to despair. She replied, "And that is the greatest wrong to God—it is enmity to him—for despair implies enmity."

19th.—On the subject of avoiding even the 'appearance of evil' she remarked, that "inconsistent conduct in professors of religion does more harm to Christ's cause, than Taylors and Carlisles."

24th.—" I have often suffered," she said, "from unbelief, because I have not remembered in time that word—' My grace is sufficient for thee;' there is strength enough provided, if we will believe and will seek for it."

May 2nd.—We were speaking of her illness. She said, "I am in the Lord's hands, it is all his work. It is better not to be too urgent in prayer for my recovery, but rather to desire that the trial may be sanctified to us, be the issue what it may." On the subject of spiritual peace, she remarked that she "first enjoyed peace, in receiving the doctrine of the imputed righteousness of Christ by faith."

4th.—With a friend who called, she conversed most sweetly and decidedly as to "her rest in the finished salvation of Christ." She spoke of it as 'all of grace,' and her sickness as "all mercy," and that "to a hell-deserving sinner." 'The blood of Jesus Christ cleanseth from all sin.' "This," she said, was "all her comfort." She told me at another time, that "she would not have been without her illness (in 1833) for worlds, although her sufferings of body were so great; for then she had felt the enjoyment of knowing that 'the blood of Jesus Christ cleanseth from all sin;' she could scarcely think of anything else." The

above-mentioned friend, on taking leave, said to me, "What a delightful testimony she bears to her Saviour, and how deep her convictions of sin!"

8th.—She said to me, "If on my deathbed I should appear to be in distress, and do not say anything as to my peace and assurance, do not feel uneasy; the Lord will give me peace, though I know not how he will deal with my body; yet he is very pitiful and full of mercy, and therefore that does not give me any concern: it is the finished work of Christ on which I rest. I think some people expect too much from 'dying experience,' as it is called; it is often very fallacious. Excellent persons have been represented as seeing visions of Jesus at that time, and of heaven, and hearing delightful sounds, and being spoken to by Christ: I believe that in most cases they are the result of an excited state of the brain. No; to have peace through the finished work of Christ is all I desire; and oh! what a gift is that to a hell-deserving sinner!"

9th—Addressing me, she said, "Take heed that lawful things do not occupy too much of your time, and keep you from reading the word of God; 'the foxes—the little foxes—spoil the vines.' The Bible is everything; my neglect of it occasions me much remorse: in my circumstances it is everything; besides, as we get older, we do not remember so well, nor meditate so much on what we read."

12th.—Speaking of the tranquillity she enjoyed, she referred it all to the mercy and grace of God; "who had led her," she said, "to see, in past years, the danger of reading books from a curiosity to know what novelties they contained: - it is a dangerous thing to play and dally with error; it is impossible to say into what mischiefs we may be betrayed. I bless God my reading has, on the whole, been simple, straightforward truth; and I now find the benefit of it in sickness; my mind is not harassed by difficult questions and doubtful speculations. I bless God that he has given me wise teachers. I must speak to —, and warn her against

the danger of reading and hearing unsound doctrine."

I mentioned to her the case of one in dying circumstances, who felt great difficulty in understanding the fulness and freeness of the doctrines of grace, conceiving that he could not come to Christ without some fitness of his own. She said, "Christ came into the world to save sinners—not penitent sinners, nor any other kind of sinners, but sinners simply as such."

With a friend she conversed a little on the ground of her hope. She expressed herself as explicitly and simply as usual; ascribing her confidence of acceptance in Christ, as "entirely of sovereign mercy and grace to the chief of sinners." She said, "I have now for three years had an opportunity given to me of much self-examination, and I see so much of sin in every thought, word, and deed, that I have no ground of hope but in the blood of Jesus Christ, without which I must despair."

Her friend remarked, that "it was a foun-

tain open night and day;" and spoke also of God's expostulating with his ancient people upon their rebellions, and of his tender assurances of forgiveness. She added, "And that too in the foresight of all their sins, 'I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb."

Adverting to her sickness, she observed, "I am in the Lord's hands, to do with me what he sees best: as a sinner I deserve nothing but wrath, but he has in his great mercy given me assured peace; and as to death, in a very short time in the course of nature I must come to that point; and if my life was lengthened to the ordinary space, it would be perhaps with much suffering, and certainly with much sin."

17th.—Conversing together, she said, "I hope I am not deceiving myself." I replied, all we can do is to go back to the simple truth, that 'Jesus Christ came into the world to save sinners.' I am a sinner; as such, I go to Jesus for salvation. "Then I am sure," she said, "if

I go to him, I shall be saved." It was then remarked how frequently Satan strives to disturb, or destroy this simple trust, by suggesting that if indeed we are saved sinners, we should be much more holy; and because we are not as holy as we wish to be, we are deceiving ourselves in supposing that we are saved. "Ah!" she replied, "we have too much of him in us to be holy; Romaine used to say, that his sins never kept him from God." It was observed. our sins were to keep us from God, then it would happen that the man who knew most of his indwelling sins, would keep at the greatest distance from God; whereas the contrary is the fact. She then said, "Although my 'peace flows like a river,' blessed be God! yet I often think it is well to examine the grounds of it. has frequently been my prayer, (long before my sickness,) that I might not be permitted to deceive myself. I have this morning been looking back upon God's past dealings with me. In my childhood and youth I was occupied in the usual follies, and sins, and vanities of the world. and though I was kept from many in which others have been ensnared, I was not a whit the better for that; my heart was alienated from God: but he showed me that I was a sinner, and led me to believe in his Son Jesus Christ; and I feel assured, that I have all my life been 'preserved in Christ Jesus.' I can go to Christ as a sinner; but it is my privilege, and I ought to go to him likewise as a child of God. 'To whom shall I go? thou hast the words of eternal life!' Dear Mrs. H. used to say those words often comforted her, when she was brought to a stand-If I had no evidence of my interest in Christ, I can go to my Bible-I can trust nothing else-God tells me to put my trust only in him."

18th.—A young friend called on her, for whom she felt much affection: she spoke very freely, solemnly, and faithfully to her, upon the importance of making a decided stand in religion, and reading and studying the Bible beyond all other reading: she said, she spoke to her as a dying woman,

and one who loved her very much; and among other things told her, "that it was impossible to be a happy Christian, unless the Bible was diligently and self-denyingly studied."

Speaking upon the subject of God hearing and answering prayer in her own experience, she said, "It has often been a subject of prayer with me, that whatever might happen to me in the way of suffering, I might never entertain hard thoughts of God; and he has graciously shown me, that all his dealings with me, both in body and soul, were in love and mercy; he has taught me to see all things in the light of his countenance, so that I have been enabled to recognise his hand in all the circumstances of my experience, and to justify him, when otherwise I might have murmured." She also said, "During my illness, prayers, that I had offered up that years past, have been answered, though not in the way I had expected." She istrongly attested that God was a prayer-hearing and a prayeranswering God. Speaking of the Bible, she

said, "It is truth; everything must be brought to that standard; what it forbids we must give up, and what it commands we must willingly do; and though we shall find it very difficult, yet God is all-sufficient, and we can pray to him at all times: askseek-knock - and he will give us what Study the Bible; it must not be we want. read a little to pacify the conscience, but studied; it will never be relished without; the less we know of the Bible, the less we like it; but the more we know of it, the better we like it: if we do not make that progress, either in enjoying it or understanding it, which we desige or expect, we must not be discouraged; t persevere in prayer and diligent perusal, and we 'shall know-if we follow on to know'-' the diligent soul shall be made fat." She added. "We must decidedly separate from the world; if we do so, the world will not trouble us much. 'He that is not with me is against me.'"

20th.—To a friend who visited her this day, she bore testimony to the "free grace

of God in Christ, in saving her, a hell-deserving sinner."

The Rev. Mr. E. called, but she was not well enough to see him. After he was gone, she regretted much that she had lost the opportunity, and begged me to write, and say "how much she wished to be visited by a faithful servant of Christ, who would sift her heart, so far as he was enabled; for although she possessed great peace, she felt anxious to have the ground of it well examined, knowing that her heart was deceitful above all things."

25th.—We were speaking of the doctrine of the intercession of Christ:—She said, "I am much impressed with the wonderful pity of the Holy Spirit, when I call to mind how repeatedly I have grieved him every day;" and observed, "that it is very important and profitable, habitually to keep in mind the doctrine of the Holy Trinity in our prayers: of the Father from whom, the Son through whom, and the Holy Ghost by whom, we receive all sup-

plies of grace." She thought "the intercession of Christ a special comfort in the experience of true Christians: we may ask too importunately, ignorantly, or amiss, but He always asks what the Father delights to give. Ministers ought to preach much upon the intercession of Christ, as a most consolatory subject for all his church, particularly its tried members. I have often been only able to say, Plead for me, plead for me, blessed Saviour!"

Sitting up in bed, she repeated, with much devoutness and intensity of expression, "Praise God from whom all blessings flow," &c. &c., "Praise Father, Son, and Holy Ghost."—"Yes!" she added, "that is it: Father, Son, and Holy Ghost! there is no prayer, no praise, without that: the love of the Father, the love of the Son, and the love of the Holy Ghost, to us sinners. Deity pervades the work of each, and all; whatever the Father works, there is Deity; or the Son, there is Deity; therefore every work of each begins well, goes on well, and must end well,

O! wonderful love, that the Father, the Son, and the Holy Ghost should, in the exercise of that infinite love, design and complete the salvation of sinners—such hell-deserving rebels as we are."

She told me, that "when she first awoke in the morning, Satan greatly distressed her; for the first thought which came into her mind was, that God was dealing hardly with her in not mitigating her cough and expectoration; but she said, with tears in her eyes, and with unusual energy, "I was so frightened! I flew to Jesus; and it was soon gone: blessed be his name, he does not suffer me to be much tried in this way. I have often prayed that I might not have hard thoughts of God, and he has answered my prayers."

27th. After a distressing night, she said, "My burthen is, that I cannot pray, nor fix my mind upon any serious subject;" and then she spoke again of the preciousness of Christ's intercession; and added, "It is finished; that is everything; there I find rest."

Speaking of an individual, she said, "A christian man ought to be the most moral man in the world."

29th. After reading, by her desire, the 139th Psalm, she requested me to turn the last two verses into prayer on her behalf. 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.'

Speaking to a friend upon the importance of 'keeping to simple truth,' she observed, "We want something more substantial to rest upon than figments, when we come to die; we must have rock; and that rock is Christ!"

She spoke very affectionately of —— and her children; "she wished to hear of their faults, as it taught her how to pray for them." —— said to her, that "her prayers had not been unavailing on their behalf." She answered, that "she believed so, for they were in the hands of the great Intercessor, Jesus Christ." Adverting to God's faithfulness, she said, "He gives strength

for the day; he has not promised us more: when to-morrow comes, there will be provision made for it. God gives living and dying faith. Whatever he does, is best done."

I was saying how much I should value the Bible we had had in daily use, in which she had written so many notes, and observed to her, "You will be glad of anything that makes me value the Bible." "Yes," she replied, "the Bible is what I wish you to love better than anything in the world."

She remarked to me in conversation, that "there is nothing neutral in religion: wherever you see a precept, such as 'Abhor that which is evil,' you will find added, 'Cleave to that which is good;' Resist the devil, and he will flee from you;' Draw nigh to God, and he will draw nigh to you;' You cannot resist the devil without drawing nigh to God: you see some carnal professors attempting, or rather pretending, to do the one without the other;—it is impossible."

Speaking of human judgment, she said, "When any one speaks approvingly of me, the question I ask myself is, Am I in Christ?—that is everything."

Soth. After a most distressing night, when I went to her bedside, I told her that I had been praying for her relief nearly all the night, but that God seemed to shut out my prayer, and the heavens were as brass. She replied, "O! do not say so; he never shuts out prayer." I then remarked, the Lord is bringing down your strength wonderfully. "Yes," she replied, "but he gave it, you know." On a former occasion I had observed to her that 'God was taking out the pins of her tabernacle.' She answered, "Yes, and he will do it very well, you may be sure."

30th. Of the Bible she said, "It is a great book: the testimony of the best of men, as to the mercy of God to sinners, would be, in my circumstances, a very questionable comfort; but the Bible is God's own testimony to my soul; and there I rest with implicit confidence, and nowhere else."

June 1st. In much exhaustion and suffering, she said to me, with tears in her eyes, "I often long to get home; but this I have no business to think about, but say with Job, 'All the days of my appointed time will I wait, till my change come.'"

5th. When very ill to-day, she exclaimed, "O! pray for me, that God would give me patience." At another time she said, "I thought to-day, when I had no strength for anything, 'O Lord, how long!' and looked forward to what I might suffer; but then his promises of support came to my mind, and comforted me; I could only dwell on that: 'As thy days, so shall thy strength be.' He has said he will not lay upon his people more than he will give them strength to bear; and I dare say he will fulfil his word to me."\*

• During her severe illness in 1833 she observed—"I thought, the other day, I should like to feel quite well, and to have no care about my bodily ailments; but then I considered a little, and saw that this was a desire to be independent of God; and that was not right. We often wish to

This evening I read to her the hymn, "Not all the blood of beasts on Jewish altars slain," &c., and Hart's hymn on the sabbath, which, she said, "described her views." She remarked that, "A little communion with God is better than all liturgical services, though they are good as means to an end."

10th. I referred to what she had said when the Rev. Mr. —— was here on Wednesday last, that at the beginning of this illness, in 1833, the Lord had shown her for what he had sent it. She replied, "Yes, he did show me; I was in a thoughtless, worldly frame, living outwardly as became a Christian, but I was at a distance from God; occupied in worldly affairs, and neglecting my Bible. I often thought of that scripture

be independent of him; I am sure it has been my case; but God will never let me be so long; he brings me down again: and how much better it is to live upon what he chooses to give us! To-day he withholds health and strength, to-morrow he gives us a little, and the next day or week a little more, as you know he has done formerly, and perhaps he will again: let us live by faith on him."

in the book of Canticles; I have been keeping the vineyards of others, 'but mine own vinevard have I not kept.' But the Lord would not suffer me to remain in that state of coldness and distance, and he sent his rod to bring me back; which it has done. It requires a great deal to be done to bring us to prefer suffering to sin; this he has effected in me; but it has been sharp work, and yet not sharper than the need; and I was enabled to bless him for it; and I would not have lost a single pain I have suffered, to be delivered from sin. I saw sin as I never saw it before—in my conduct to my father, my mother, to all; my whole life appeared nothing but sin. But I bless God he did not overwhelm me with doubts and fears, but enabled me to believe that 'the blood of Jesus Christ cleanseth from all sin.' my distance from God, I never wholly departed from him; but there was no longer that close walking with him that there had been; and I was conscious of it: notwithstanding, the foundation was the same, and unshaken; and I believe that I had then the spirit of prayer."

14th. To some young friends who called upon her she said, "I think if I were to live my life over again, I should wish to read scarcely anything else but the Bible; though, at the same time, I have no doubt that I should live, and sin as I have done, without God's special grace: but if we could lead such a life, reading only the word of God, or chiefly so, then we should always be prepared for communion with God, as well as for every duty, every trial; nothing would come amiss:" am persuaded the only way to be really happy is to study the Bible diligently, and live near to God-that is happiness." She spoke again of her own "vileness," and of her "trust in the finished work of Christ." "We have," she added, "very low conceptions of the mercy of God;-he hears every cry."

18th. We had been conversing on the prospect of her approaching death, when she said, that "for the last three years she had been constantly expecting the summons; and in that period she had often

tried the foundation of her faith; and she felt assured that she was safe, because she was enabled to believe God's word, 'that whosoever believeth on him [the Lord Jesus Christ] shall not be ashamed.'"

24th. A young friend, who resides at a distance, came to take leave of her. She counselled her to read her Bible, with prayer: telling her that "it contained all she wanted for her guidance and management, in every relation and circumstance of life—that if she read it diligently, with prayer for the teaching of God's Holy Spirit, she would be the happiest creature alive -that no one is really happy, who does not love and study the Bible. There is every encouragement," she added, "to do so. 'Ask and you shall have, seek and you shall find, knock and it shall be opened unto you.' You must use the means: God can, and does, work without them sometimes; but the means are ours, the blessing is his; if we wait on him in the use of means of his own appointment, we know he will give the blessing, because he has promised it. The

Bible is everything, never neglect it; I fear your present engagements prevent your reading it as you ought; never omit reading it; the more you read it, the better you will understand it, and love it; it is because we read it so little, that we understand it so little: if we wish to accomplish any object of any kind, we use the means with diligence; so we must do in religion. The Bible is that which the Holy Spirit applies to the conscience, and uses for the conversion and salvation of souls."

25th. To-day she was longing to depart. "I cannot understand," she said, "if we once know our interest in Christ, why we should not wish to go to glory as soon as possible."

26th. A friend, who called, in the course of conversation with her, inquired whether she had at all doubted her interest in Christ. She replied, "I have had my seasons of darkness and temptation, but for the last three years, I thank God, I have had nothing but peace: my illness has been a great blessing to me, but I would not wish

a pain less to have been inflicted. I cannot read, or think, or pray now; but it is a finished salvation, and there I rest. O, if I had anything to do now, I should be in bad case."

July 4th. After a sleepless night and incessant cough, she said to me, "I can still say, 'Bless the Lord, O my soul!' and, after looking back upon the past, I thought this morning, after all, he has led me to Jesus; THAT makes all the rest light; it is but for a moment,—and then, what a blessed eternity! to be with Jesus; without sin—what a thing it is!"

She expressed her gratitude and love to me to-day, and with tears begged my forgiveness for any impatience she might have shown; but I assured her that I was not conscious of any, and had much greater need of her forgiveness.

29th. Addressing me, she said, "Seek the Lord, and he will be found of you; seek the Lord, and study his word, and when you come to die, he will be with you to support you, as he does me." Among many valuable

things which fell from her lips this day, and which, alas! are not distinctly remembered, she said, "I have had many trials, (mental, I mean,) but they were made the means of leading me to God, and he taught me to see that they were part of the covenant; and I was enabled to go to him, as my reconciled Father in Christ Jesus; and I would not have had a trial less than I have had. I would rather have sickness, and pain, and sorrow, than ease, and health, and the world, for my portion. I often wish I could do something, but I can do nothing. God accepts the desire."

I observed to her, What a mercy it was, that before she was sick, she had been enabled to see that the ground of her salvation was nothing in herself. — "O no," she said, "I rely entirely upon the full, free, and finished salvation in Christ. Four years ago he brought me to rely wholly on that declaration, 'The blood of Jesus Christ cleanseth from all sin;' that I believed, and do believe, and I bless his holy name for it." At another time she said, "When I am dying, do not let ———— be

troubled about getting any testimony from me, or sending for ministers. If I could speak, very little reliance is to be placed on what may be said in such circumstances: a dying person should be left as quiet as possible: I should not like to be drugged with opium; if my mind is free, I should wish to enjoy what communion I may with God."

August 6.—We were conversing on what it is to have the love of God shed abroad in the heart; she observed, "I think we may truly say we love the Lord, when we love his holiness, his dealings with us, however painful, and his commandments." She then said to me, "I do not know when I have been so happy as between four and five o'clock this morning. I first awoke much agitated and distressed by a dream about my mother; this led me to review my ungrateful\* conduct towards her. I then began to think upon the blood of Jesus

<sup>•</sup> This is only an evidence of the extreme tenderness of her conscience: for those who knew her best, can bear witness to the self-denying fulfilment f her duties as a most affectionate daughter.

Christ, and my heart was presently so opened, that I was favoured with large and sweet communion with God, and was enabled to pray with much liberty for others."

10th.—" I have been thinking," she said, "how exactly suitable Christ is to our necessities; whatever I want, that he is to me. Now I feel that I can do nothing: but there are no demands upon me; all has been done for me by Jesus; it is a finished salvation."

After a severe fit of coughing and expectoration, she remarked, "It is a good and wholesome thing to see what sin is in its effects; all our sufferings, and the humiliating circumstances of sickness—all are the consequences of sin; but blessed be God, we shall know more about it in heaven: here, if our sins are pardoned, we can know very little; and if they are unpardoned, we know less, because we care very little about sin. Blessed be God, he forgives the sins of his people, but he will have them to see and know what an evil and bitter thing sin is, as seen in its effects even here: He chastens, but he does not punish them.

Oh! what must Christ have suffered! We can know nothing of it, and probably never shall know. His bodily sufferings were nothing comparatively; it is said, 'He made his soul an offering for sin;' he was 'sorrowful even unto death:' very little is said about his bodily sufferings. When we are under conviction of sin, and our consciences are burdened with guilt, our bodies suffer but little; it is the 'inward man.'"

I had been reading a letter addressed to her from a very dear friend, who mentioned with much interest the dying testimony of a christian lady, her neighbour. "Ah!" she said, "I do not expect to give any testimony, I do not expect to be able to speak; but do not you mind that—it is Christ's faithfulness, and not what I may say, which is the real ground of my safety, and of your comfort; and that cannot fail!"

12th.—After passing a sad night, when I went to her bed-side and inquired how she was, she answered, "All is well." I repeated to her several portions of scripture. She ex-

claimed —" Oh! that all my friends would read the Bible!"

13th.—We had much interesting conversation together which is not recorded. Among other things she observed, "I had very little anticipated living to see the summer, at least that it would be with much suffering and confinement; but I do not know when I have enjoyed the sunshine and the flowers more; and when I think that it is the last season in which I shall enjoy these things, I know that I am going where I shall have something much better. Oh! the love of Christ in the heart makes all things pleasant !" I observed, "Do you not feel depressed, when you look at the sunshine, and the flowers, and think that it is for the last time?"-" No," she said, "I think I am leaving them for a better place. Sometimes when I think of leaving you, I feel depressed, but I know the Lord will take care of you and direct your steps." I spoke of the 5th Psalm and 8th verse, as being a petition which I felt to be peculiarly suitable for me, 'Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way straight before my face.' She replied, "I have often, in substance, prayed the same for you."

At another time she said, "I have been enabled unreservedly to surrender you to the Lord, and my prayer for you is, that he would keep you by his almighty power, through faith unto salvation."

18th.—"I sometimes think," addressing me, "O what pleasure it will give me to see you come to me there," (speaking of heaven.) I reminded her of the Lord's declaration, "They neither marry, nor are given in marriage."—"Yes," she replied; "we shall not know each other as in human relations, but as having enjoyed together communion with God on earth." She remarked, "that in the song of the redeemed before the throne, there is a recognition of sins committed;" and she added, "I have no doubt every sin will be remembered; but only to glorify Christ in blotting them out

in his blood." At another time to-day she said, "When I am so ill as not to be able to reflect on the love of Christ, and spiritual things, I think then what a mercy it will be to die! but so long as I am permitted to enjoy communion with God here, I am content to stay."

I remarked to her, that, looking to second causes, I should suppose, that much of the settled peace she had, and still enjoyed, arose from her having read comparatively so few books; and that having selected some, which she considered the best, she had never laid them aside, but seemed to have a thorough and almost daily acquaintance with them. She said she believed it was so; and added, "I have long thought, and have so said to my younger friends, that they commit a great mistake in reading so many books; everything new is swallowed. and nothing digested; the mind is amused, but not instructed; and when sickness and death come, it is occupied with vain and unprofitable recollections and thoughts,"

Adverting to peace in a dying hour, she

said, "I have heard Mr. Howels say, that 'Romaine fed his flock for thirty years with five or six simple truths;' but they were vital, fundamental, and indispensable truths; and he used to say, that he "never witnessed such peaceful death-beds, as enjoyed by those who had learned 'the truth as it is in Jesus,' under the ministry of Mr. Romaine." She then mentioned, with great animation, the Rev. John Rees' dying testimony—repeating one of his expressions: "Christ in his person; Christ in his offices; Christ in the love of his heart, and Christ in the power of his arm, is the rock on which I rest."

At another period of the day she observed, "I have great cause for thankfulness, that during my illness my spirits have been so equal—neither elevated nor depressed; but you must pray for me, that the adversary may not harass me, for in my weak state of body he may get some advantage over me; therefore pray for me, for it may please the Lord to permit Satan to try me; and though I am sure he will be present to help me, yet

I may not know it: and so, in my dying moments, I am sure he will be with me, yet I may not know it until I am in another world. There are two scriptures which greatly comfort me; one is, 'I will never leave thee, nor forsake thee;' the other is, 'The blood of Jesus Christ cleanseth us from all sin.'"

In the course of the same day she said to me-"In praying for you this morning, I felt such an assured confidence that the Lord would take care, of you, and guide and keep you, that I was enabled to give you up, and all my affairs, to him." And afterwards she added, "The Lord will show you your path—I feel certain of it. When I am gone, I hope you will avoid a snare we fell into when we first came to ----, that of going out to dinner frequently: you cannot live near to God if you visit much. I look back with much sorrow at this sad waste of time? I had frequently no leisure to read my Bible; my mornings were frittered away in visiting, or in receiving visitors; we dined out three or four times a week, came home late, our servants and ourselves were tired, and all duties were neglected."

Conversing on the subject of the ministry of angels, she said, "It is a truth revealed in scripture, but very little is said about it. I know that the Lord Jesus Christ will take care of my soul: I have long since, and very often, committed it to him; and I am sure he will not forsake it."

20th.—To-day she expressed the same affectionate desire concerning me she had done two days since. "Oh! what joy it will give me to see you come in there (heaven) after me! I feel sure God will guide you and take care of you: I have wrestled greatly with him on your behalf; I cannot dot only be sure of one thing, that you take counse. "God, and not of friends."

24th.—Of herself the said, "I seem to be sinning all day; my sintraccumulate so fast, that sometimes they seem too much for me, so that I do not know what to do; but blessed be God, it is only for a short time; he makes me to look into the fountain opened for sin, and there I see good superabound-

ing over the evil of all my sins, and so I rest."

Speaking of the waste of life in this country by consumption, she said, "What numberless diseases these poor bodies are continually exposed to! it makes me feel that there is only one thing we should be anxious about, and that is, whether we are in Christ."

The beautiful weather drew from her again the remark—" I did not expect to see the summer flowers, but I never enjoyed a summer more; the flowers never seemed sweeter, nor the sun to shine brighter, nor the garden, and all the things in it, to look prettier." She was fond of repeating that saying of Whitfield—'If the footstool is so glorious, what must the throne be?"

25th.—She observed, "I am glad I read Scott so much last winter; he has very clear views of the primary truths of the gospel."
—"The Rev. Mr. B——'s ministry has been a great blessing to me; it gave me much light and comfort; it is a testimony I think it right to bear."

"No one knows, but those who have experienced them, what are the trials of a long sickness; there are temptations peculiar to it, irritations," &c. &c.

26th.—Adverting to the Lord's supper, she said, "I have not now physical strength to go through the service; but I trust that I feed upon the flesh and blood of the Lord Jesus Christ every day. I could not live without it. I do but nibble sometimes, but there is all-sufficiency in every bit and every drop. I often feel dead, but I know that I am not dead—it is only my feelings: if I am to depend upon my feelings, I shall be wretched indeed."

27th.—In conversing together on personal religion, she said, "There can be no experimental religion where entertainment is given to any known sin."

On the subject of preaching, she thought it should be moral and practical, as well as doctrinal. "I know," she said, "some poor hearers of the gospel, who have made great mistakes in practice: some will make many excuses for breaking God's commandments; the whole tendency and end of scripture is the restoration of man to the image of God; to make him holy. I am therefore surprised that personal holiness is not more insisted upon in the pulpit, to produce which in his people, Christ died."

September 2nd.—After several days of increased suffering and debility, in which she had seldom spoken, she sat up in bed and tried to net, while I read to her the 14th of John, the 23rd and 27th Psalms, about which she conversed with me. Among other things she said, "Oh! what a comfort it is to be able to think a little! When I read now of Zion-the Church-Jerusalem, &c., they come to me with a power and feeling I never knew till I had been debarred the privilege of meeting with the Lord's people in the public assembly. am often humbled that I cannot take advantage of the few opportunities I now have; but I cannot think, or keep awake: I know that the Lord is everywhere present, and if he is pleased to dwell in my heart, it is enough."

Speaking on the 132nd Psalm, she remarked, that it had once occurred to her, on feeling some difficulty as to the 4th and 5th verses, that Christ's sufferings might be referred to, and that a parallel text might be Luke xii. 50—'I have a baptism to be baptized with, and how am I straitened till it be accomplished.' When I was leaving her bed-side at night, I said to her, You are going to the heavenly rest, to be with the blessed, holy, glorious Lamb of God, who gave his life for you. She replied, "I should like to talk of nothing else."

4th.—This evening she told me, that in the early part of the day she had again been able to hold some communion with God, and she had been humbling herself before him for her sins; and she felt so deeply having spoken to me quickly, that she seemed scarcely able to ask his forgiveness, but was at length enabled to do so. She said, "I longed earnestly to pray to God, but felt quite incapacitated. I will try to do without poppies as long as I can—I feel it such a mercy to have the use of my

mind—it is so long since I enjoyed any communion with God; and although he did not suffer doubts or fears to prevail, but, blessed be his name, gave me an assurance of his love; yet I could not lift up my heart to him, or think of him. I seem today to have realized more than I ever did before, that Christ is all to my soul; not that I have not felt this formerly, but, after my great oppression of mind, it seems peculiarly new and delightful to me to be enabled to say, I am Christ's, and he is mine: he is my Saviour indeed: I have now done with external things; I cannot think or do as other people; but I can say, Christ is my Saviour."

Mrs. —— sat with her a little time; to whom she said, "Christ is an all-sufficient Saviour; only lay hold on him, and you are safe; you can glorify God by works, but not in the way of justification: God is well pleased with our works, when they are expressions of gratitude to him for redeeming our souls. Read your Bible above all things, and pray for the Holy Spirit to enable you

to profit by it. I cannot read it now; but I can think on what I have read: a Christian can never be happy who does not read the Bible."

9th.—To-day she was very weak, and apprehended herself to be near her departure, telling me that she did not think she could live many hours; and added, "Oh! what a mercy it is to know one is going!" I inquired of her what she meant; she said, "Many persons are taken away suddenly without notice; but I have had long notice." She appeared to be much in prayer. Afterwards she observed, "that the Lord could remove the cloud if he pleased." I begged her to tell me what she meant by the "cloud," (not having heard any expression of a similar import from her before.) She replied, "I mean that I am under a cloud in respect of communion with God: I seem to be incapable of enjoying communion with him in prayer." I remarked that "God looks upon the heart, and your heart is turned to him; what you complain of is bodily infirmity."—" Yes," she said, "I am

sure of that. I bless God that I had some nice reading this morning, and was enabled to lift up my heart a little to him; but," she added, with much feeling, "Oh! if I am to take the matter into my own hands, it is no longer of free grace. Jesus is allsufficient." She requested me to read to her the 23rd Psalm; when I had done so, she observed, "That is a remarkable expression, 'the shadow of death,' it is only 'a shadow;' it is not really death; there is no death to a believer: Christ has destroyed death for us." When a friend who saw her the same afternoon, spoke to her of the blessed change she was entering upon, she adverted to the expression again-" It is but the shadow of death." She conversed with me very calmly upon her expected dissolution, and expressed her wishes as to some particulars connected with it. Having spoken of the sweet communion we had enjoyed below, she said, "We shall have sweeter above." She begged me to pray for her-" Pray, not only that my faith fail not, but that it may be increased."

10th.—Read Lamentations, 3rd chapter, Psalm 100, and Psalm 19, at her request. She observed on Lam. iii. 23, "That it was not the goodness, or the holiness of the Lord, but his faithfulness, which was there extolled; showing that his 'mercies are new every morning,' because he had promised to bestow them." On the 18th verse of the 19th Psalm, having asked me what I thought was meant by 'presumptuous sins,' and 'the great offence,' she said, "she had conceived that presumptuous sins might refer to sinning against light and knowledge—indulging in known sins, which led to infidelity and apostasy."

14th.—Read by her desire the 10th of John. She begged me to read the 27th to 30th verse inclusive, twice over. I was lamenting how much her extreme feebleness interrupted our spiritual intercourse. She said, "I have often felt, when my mind has been dark and stupid, so that I could

enjoy no communion with God, what a comfort it is to know that my soul is safe! It has been my desire to employ the little intervals I have, in communion with God; but if it pleases him to deny me this privilege, I know that by-and-by I shall have plenty of opportunity."

17th.—While watching at her bed-side, her feebleness being now very great, I supposed her to be dozing, when she opened wide her eyes, and looking up, repeated aloud the 55th, 56th, and 57th verses of the 15th chapter of the 1st of Corinthians—"O Death, where is thy sting! O grave, where is thy victory!" &c. &c.

18th.—After a very distressing fit of coughing, she said to me, "I would not have one thing otherwise than it is; the Lord is all-sufficient." I observed, What a blessed thing it is to have one's mind so entirely brought into full consent to God's will, as to be able to say concerning all things, 'Thy will be done.' She replied, "My only wonder is, that he should ever con-

descend to have anything to do with such a sinful creature as I am."

We were speaking of heaven and its joys, when I said, "I hope, my love, I shall worship with you there." She answered, "I have no doubt of it." I rejoined, "You always seem to have such a certain conviction of my salvation; stronger than I have myself." She replied, "Because God has said, 'He that believeth on me shall be saved."

22nd.—I told her I was writing to ——; what message would she like to send? "Tell her all my bodily powers are failing, but God is the strength of my salvation: my flesh is fast wasting, but my spirit is going, I trust, to glory." I said, "You have no doubt of that." She replied, "No; I have but one thing to look to." "What is that?" I inquired. She answered, "The blood and righteousness of Christ."

After reading one of Newton's hymns to her, "I asked the Lord that I might grow," &c., she remarked on the last verse, "My schemes of earthly joy have not been great, but they have been enough to draw me from God."

"Thank Mr. H—s for his prayers, for I know he prays for me."

23rd.—She was greatly distressed with a sense of suffocation, and I apprehended her death every hour. In a state of great exhaustion she said, "I know in whom I have believed, and that he will keep that which I have committed unto him until that day." She seemed to revive a little after taking some refreshment, and said, "I shall not see — again; urge her to live upon Christ, and to give up the world: it is my last message to her-I love her very much. She cannot, if she walk near to God, associate with those who are living far off from him. Oh! I am so thankful I was enabled to speak faithfully to ----; I shall be glad if my weak words are followed with God's blessing." I then begged her forgiveness for all that I had ever done to distress her, when she assured me that

she had nothing to forgive: then leaning her head against mine, she blessed me in these words-"The Lord bless you, and keep you, and make his face to shine upon you, and guide you, and keep you from all evil, and give you eternal life." She then said, "Dear Mrs. L-t, I should like to see her again. Dear Mr. E--n, how gentle and kind he is, it does me good to see his face. should like to give H--- a book, and J--." When I said to her, " that one of mv keenest regrets at losing her was, that I should no longer have the blessing of her prayers," she replied, "You have a better friend, whose prayers are far more availing than mine-Jesus Christ, the advocate of sinners." I told her she had been my best earthly treasure, next to my Bible. said. "It is a comfort to me to hear it; but I look only to the blood of Jesus Christ."

24th.—Her medical attendant had now apprised me of the extreme uncertainty of her life from hour to hour:—she was herself aware of it. I remarked to her, that it

was a peculiar mercy, that God had not permitted the enemy to darken and harass her mind. She observed, "My mind has been very dark when under the influence of opiates, but it was not spiritual darkness." "You enjoy much peace?" "Yes," she replied, "it is the greatest mercy that could be given me." Speaking of faith, she said, "It is very simple: looking to the blood of Jesus." I afterwards read, at intervals, to her, the last chapter of the Book of Revelation, the 23rd Psalm, and the hymn. "Jesus hath done all things well." On the latter she remarked, "He does well when he takes away, and he does well when he gives." She asked me to read to her Watts' Hymn, 'Lord, I have made thy word my choice,' &c.

The conversation then turned on her dread of suffocation. I told her that I had just been praying, in submission to the will of God, that he would spare her that agony. She said, "If it were consistent with his will, I could wish to be spared a very painful death; but I desire to leave it with the

Lord: he is very pitiful; he knoweth our frame."

25th.—In the middle of the night, when I was administering her medicine, she again repeated the latter part of the 12th verse of the 1st chapter of the 2d of Timothy, 'I know in whom I have believed,' &c.

26th.—In the midst of one of her worst paroxysms, in great distress of body, she exclaimed, "What shall I do? what will become of me?" I said to her that God was her only refuge and strength now, and that all our help was vain. She replied, "He has fulfilled to me all his promises, and He will do so to the end."

28th.—Reading a letter from a very dear friend, who had been greatly indebted to her for much christian counsel, and who expressed herself with strong affection towards her, she was much moved, and said to me, "Read no more; I cannot bear it now." After some hours she adverted to the letter, and said, "I can't read M——'s letter—I am so near home—I have so many associations—I feel humbled to the dust."

I replied, "No. doubt you do, my love, and so would any one taught of God; but your counsels and example are subjects of gratitude and praise to M." She said, "No doubt, but I think Satan tries to tempt me to self-righteousness." I reminded her that John Knox on his death-bed had complained of the same thing; she said, "Yes;" and, after pausing, added, "God has overruled it for good, to humble me." I observed to her, that I could not know what passed in her heart, but, as far as I could judge from the expressions of her lips, I could truly say, that whatever God had been pleased to do in and by her of usefulness to others, she had always been anxious to ascribe it to his grace alone.-"Yes," she said, "all my life, since I knew the Lord, it has been my constant, anxious prayer that I might be kept from self-righteousness; in my circumstances, I may have been exposed to this temptation more than others; having, perhaps, been looked up to by some; but it pleased God to overrule it, I believe, for my good, for my greater humiliation."

29th.—Mrs. —— saw her for a few minutes, and took leave of her. Mrs. ---said to her that she had been very useful to her elder children, and that S- said, "Dear Mrs. —, when she gives advice, she does it so lovingly." She spoke to Mrs. - of "the kindness of God to her, and that nothing had failed of all that he had promised: that it was a wonder to herself that she was alive; she had much peace, but that it might not always be so; yet God was faithful." After Mrs. — was gone, I took an opportunity of asking her what she meant by saying " that she might not always have peace," for I feared Mrs. — might suppose she felt doubtful whether God would continue that mercy to her, except indeed that she had added, "He is faithful." She replied, "Perhaps Mrs. - might not understand me; but my meaning was, that God might not permit me to continue in the enjoyment of my present peace without changes in my experience, but that his faithfulness remains the same." She continued, "This is an important point, and one upon which

most of our mistakes arise; we too often judge of God's faithfulness by our faith; if we enjoy communion with God, we then judge that all is well, and we say, God is faithful; but if we are in darkness or doubt, we begin to question his faithfulness. We fancy we must have so much hope, so much faith, so much joy and peace, or we are disappointed, and we mistrust his faithfulness; but this is not living upon Christ. How am I to judge of God's faithfulness? By his word, which declares "He is faithful." By his upholding and keeping me in the midst of all my weakness, and misery, and sin; he fulfils his promise in my experience. Were I to judge of God's faithfulness by my faith or my feelings, I should presently despair; but it is a straightforward path, (alluding to the last verse of the 139th Psalm, which we had been reading,) we must trust God, and not anything in ourselves; there is nothing we make more mistakes about, than in this; we are drawn off from Christ, when we might be getting much comfort to our souls, because we are looking to our sense of his salvation; to our own experience, instead of looking to him and to his finished work. Notwithstanding, I would not be supposed to insinuate that we may neglect our duty of cultivating communion with God; we must use all the auxiliaries we can; but the main thing is, to cleave to Christ, and live upon his fulness for everything by faith."

30th.—Her medical attendant thought her, to use his own words, "very near home," and prepared us to look for her departure every moment. After he was gone, she adverted to her own uncertain state, and said to me, among many affecting things which are not sufficiently remembered to be stated particularly, "I hope you are quite satisfied that I have no hope for salvation but in the Lord Jesus Christ, his blood and righteousness." I assured her of my entire conviction, and that it had sustained me in all my long and heavy trial. Adverting to a sermon . . . . . which I had been reading to her in part, she said she thought too much was made of a believer's giving himself to Christ, as a ground of assurance

of his having been given by the Father from eternity to Christ. "Such a one," she said, "might one day think he had given himself, to Christ, and another day the contrary, and so he would never be happy. We ought to look only to Christ, his word and work, for assurance, and not to anything of our own." I suggested whether the testimony of the Holy Spirit to our hearts might not afford a just ground of comfort to the soul; she said, "For comfort in a dying hour, we must look to what will satisfy God, and not to what may satisfy us."

October 1st.—I referred to the same subject; she only said, "I think there is great danger in looking for comfort to anything but the work of Christ." On our liberty of access to Christ at all times as our Mediator, she said, "As Mrs. R. said to me when we first visited her at ——, there must be no stepping-stones between us; so there must be no stepping-stones between our souls and Christ; we must go straight to him."

2nd.—In great extremity of weakness she said, "What should I do now with-

out Jesus?" and afterwards she said, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." At this time she was supposed to be dying, so great was her exhaustion; but she again revived.

5th.—Having obtained unexpected relief at a moment of much anxiety, she said, "Man's extremity is God's opportunity." she appeared full of gratitude and praise, and exclaimed, "Bless the Lord, O my soul; and all that is within me bless his holy name," &c.; repeating, 'he forgiveth all thine iniquities;' adding, "that is his chiefest mercy."

7th.—I was observing to her how sadly our communion with God was interrupted in sickness; she said, "Not so much as by intercourse with the world; in sickness, the burthen is laid upon us by the Lord; but when we go into the world, indulging our corruptions, we hinder ourselves." I expressed a hope at night that she might have a more comfortable day on the morrow, (Sunday.) She replied, that she "hoped she

might enjoy a little sabbath communion," and repeated the first line of the hymn, 'Lord of the Sabbath, hear us pray.'—I concluded the verse, and then read the hymn to her; after which she said, "It is a rest I long to enjoy."

8th.—Upon expressing my pain at seeing her great emaciation, she said, "It is all well—it is my Father, who has loved me all my life, and followed me with his mercy and goodness, and I shall dwell with him for ever."

11th.—In the middle of the night, while supporting her as she sat up in bed labouring for breath, after a long silence, she said, "My love!" I inquired what she wished for; she replied, "Jesus is all-sufficient."—"You feel, then, his supporting arm."—"Yes," she whispered, "he keeps me quiet." When I expressed my pleasure at hearing it, she added, "It is a great thing to be kept quiet." I spoke to her then of the mercy of having her lamp trimmed, and oil in her vessel, and being prepared for the coming of the bridegroom, and to enter into

the marriage supper, and to hear those blessed words, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

"I have no experience, she said, of such texts of scripture; I do not rest upon my faith, but upon Christ's faithfulness; I cannot look at anything I have done for comfort." At another part of the night, when I had given her some wine, she said, "O what a merciful God I have-how many kind friends, and a kind husband!" Afterwards, while suffering acutely, she exclaimed, "Oh! what shall I do?" I reminded her that God was her God, and would be her guide even unto death: and that, as a child of God, she was interested in Christ, and in all his promises, not one of which would fail; she promptly replied, "Oh, no! God will keep all his promises."

12th.—Her illness was so extreme, that her dissolution was hourly expected. In the night, while by her bedside, she inquired of me what had been the matter; I told her how ill she had been, and our fears; she said, "Yes, I was very ill,

but my God was with me in the midst of all."

13th.—This was the last day:—she was not oppressed so much as usual with languor and drowsiness. She saw and conversed with several of her family; indeed, there was an energy of manner so uncommon as to excite the strongest forebodings of the last change. I said to her, feeling that she was exerting herself too much, in admitting so many to speak with her, "How kind you are to all your friends!" She replied, "I ought to be kind now I am going out of the world—God has been very kind to me, and I ought to be kind to others."

When alone with her for a short time in the course of the day, I said, "My love, what do you think gives me now, in my affliction, the greatest comfort?" After a moment's pause, she said, "The forgiveness of my sins."

When administering her medicine, I remarked on the providential help she had found in it, when she said, "The Lord's mercy and grace are beyond what I can count up, or praise him for."

At another period of the day I observed to her, in reference to her sufferings, which were now very great, "No doubt you long to reach your Father's home." She replied, "I do not wish to desire it—I wish only to do what my God sees fittest for me; I suffer a great deal, but suffering is better than impatience."

As the evening came on, she was quite worn out, indeed the day had been an extraordinary one; she neither slept nor dozed as she lately had done, and seemed alive to everything about her. She passed a disturbed night, breathing with a rapidity which was most distressing to witness; requiring continual assistance till about four o'clock. She continued quiet till half-past six, when I gave her the usual medicine. She lav down for a short time, and then begged me to raise her up in bed, which I did, supporting her with pillows: she was breathing with difficulty: her pulse did not appear at that moment to be unusual—but, after the lapse of a few minutes, the dews of death were upon her face and hands;—she called

again for her medicine, which, with a little wine, she imperfectly swallowed. She was now evidently much worse. In this extremity her collectedness of mind and tenderness of feeling were affectingly seen. Kneeling by her side, I said, "Give me one more kiss, my love;"-she did so immediately. While my tears were flowing down my face, she wiped them away with her hand, gently waving it with an expression evidently meaning "Do not weep." Then taking a last look at me and those around her bed, she leaned back upon her pillows, and gazing upwards with a peculiarly joyful expression of countenance, in another moment closed her eyes, and, without a struggle, breathed her soul into the bosom of her Gop. Thus the Lord graciously fulfilled his promises of support and guidance to the last, and answered our prayers for her easy and happy translation. Blessed be the name of the Lord!

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